Abu Haroon
al-Kashmiri

الكفر البواح لحكام العرب

Kufr Bawah

Mohammed bin Salman
(Kingdom of Saudi Arabia)

أنا سعيد جدا بوجودي مع معالي الأمين العام. كما نعرف، المملكة العربية السعودية دولة مؤسسة للأمم المتحدة. ونحن نؤمن بمبدأ الأمم المتحدة وسيادة القانون وتنظيم عمل العالم وسيادة الدول في العالم.

مشكلتنا في الشرق الأوسط مع الأفكار التي لا تؤمن بمبادئ الأمم المتحدة. وليست تعمل بشكل صارخ يخترق كل قوانين وأعراف الأمم المتحدة. في تدخلها في الشؤون الداخلية لدول أخرى.

وفي الترويج لأيديولوجيات عابرة للحدود ليست على علاقة بالمصالح الوطنية.

I am very pleased to be here with His Excellency the Secretary-General. As we know, the Kingdom of Saudi Arabia is a founding member state of the United Nations. We believe in the principles of the United Nations, the rule of law, the organization of world affairs, and the sovereignty of states.

Our problem in the Middle East is with ideas that do not believe in the principles of the United Nations. They openly violate all the laws and norms of the United Nations through interference in the internal affairs of other countries.

And by promoting cross-border ideologies that are unrelated to national interests.

https://youtu.be/gvTIKH1AGZU?si=terRvBzbLHy5IP_b

Abu Haroon
al-Kashmiri

Abdel Fattah el-Sisi
(Egypt)

زي ما قلت كده أن البلد بلدنا. بلدنا كلنا. تساعنا كلنا

ربنا سبحانه وتعالى هو اللي بيحميها وبيستر. خلي بالكم

أو ما تنسوش. إحنا موجودين في بيت من بيوت ربنا. إحنا في بيت من بيوت ربنا

ولازم تعرفوا. أن اللي حامي البلد دي. ربنا سبحانه وتعالى

Addressing Christians in a Church:

As I said, this country is our country. It belongs to all of us. It has room for all of us. It is Allah, Glorified and Exalted is He, who protects it and shields it. Keep that in mind.

And do not forget. We are in one of Allah's houses. We are in one of Allah's houses.

And you must know that the One protecting this country is Allah, Glorified and Exalted is He.

https://youtu.be/-5AH7LLhb9c?si=ne2Lpd9yNQjgk8AS

Mohamed bin Zayed
(United Arab Emirates)

نحن نؤمن بالفصل بين الدين والدولة. وأنا أؤمن بذلك. وحكومتي تؤمن بذلك

أعتقد أن هذا هو الطريق إلى المستقبل. لقد كنت في الحكومة لمدة عشرين عامًا، ولم أجلس أبدًا في اجتماع اضطررنا فيه إلى مناقشة سياسة ما ونقول: ماذا يقول ديننا عن ما ينبغي أن نفعله في مجال الطاقة؟ أو ماذا يقول القرآن عن كيفية تنفيذ مشاريع البنية التحتية؟ فالأمر لا يسير بهذه الطريقة. نحن نؤمن بأن الدين أمر شخصي

.إذا أردت أن أصلي في بيتي خمس مرات في اليوم، أو خمسين مرة في اليوم، أو ألا أصلي أبدًا، فهذا شأني وليس من شأن الدولة

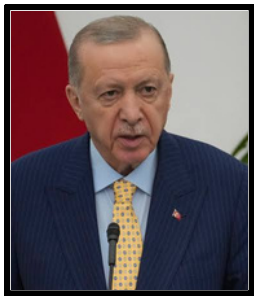
Yousef Al Otaiba (Ambassador of UAE):

We believe in separation between religion and state. I believe that. My government believes that.

I think that's the way to the future. I have been in government for twenty years, and I have never sat in a meeting where we had to debate policy and say, “what does our religion say about what we should do on the energy front?” Or “what does the Qur'an say on how we should do our infrastructure?” That's not how it works. We believe religion is a personal thing.

If I want to pray in my house five times a day, fifty times a day, or zero times a day, that's my business. That's not the business of the state.

https://youtube.com/shorts/1zCy9E-_ONA?si=2n6aSrbFB87yRIk5



Recep Tayyip Erdoğan (Türkiye)

كيف يمكن باختصار أن تعرفوا للمشاهد العربي العلمانية من وجهة نظركم؟

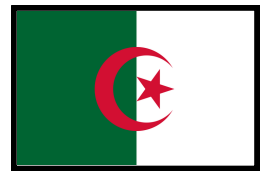
هذا التعريف ينطبق عليهم أيضا ولهم. وأنا أقول لا نعتبر العلمانية معاداة للدين أو عدم وجود الدين. وقلت .إن الفرد لا يمكن أن يكون علمانيا. والعلمانية ليست ديانة. الدولة هي التي يمكن أن تكون علمانية والعلمانية هي ضمان فقط لحريات كافة الأديان والمعتقدات. يعني العلمانية توفر الأرضية الملائمة لممارسة الأديان كافة. وممارسة شعائرها الدينية بكل حرية. حتى الملحدون. ولكن اعتبار العلمانية تسليط رأي أو موقف على المتدينين غير صحيح وغير مطلوب إطلاقا

Question: How would you briefly define secularism for the Arab viewer from your point of view?

Answer: This definition applies to everyone. I say that we do not regard secularism as hostility to religion or the absence of religion. As I said, an individual cannot be secular. Secularism is not a religion. It is the state that can be secular. Secularism is only a guarantee of freedom for all religions and beliefs. In other words, secularism provides a suitable environment for all religions to be practiced and for their religious rites to be observed freely. Even for atheists. However, portraying secularism as imposing an opinion or a stance upon religious people is incorrect and not acceptable at all.

https://youtu.be/Hfyy5-GHZqE?si=CxCToIV3w2V6I8ub

Abdelmadjid Tebboune (Algeria)



وعمر الجزائر منذ استقلالها إلى يومنا هذا. ما خرجت بمليمتر على القانون الدولي. إحنا الدولة الوحيدة ربما عدم تدخل في شؤون الغير.

عدم تدخل، والسمع والطاعة للأمم المتحدة. اللي تقرره الأمم المتحدة. إحنا نطبقوه

Throughout Algeria's history, from its independence until today, it has not deviated by even a millimeter from international law. We are perhaps the only state that does not interfere in the affairs of others.

No interference, and obedience [hear and obey] to the United Nations. Whatever the United Nations decides, we implement it.

https://youtu.be/eDUh-nuQnWE?si=_S_sxZ42RQOrFeWx

Beji Caid Essebsi
(Tunisia)

المساواة في الإرث. وهي أهم مساواة في حياتنا الجديدة. هذا الموضوع نحن حسمنا فيه.

أولاً يجب أن نغير أحكام مجلة الأحوال الشخصية. لأننا لا نرى علاقة بحكاية الدين أو بحكاية القرآن أو بحكاية آية القرآن. نحن نتعامل مع الدستور. الأحكام آمرة كما قلنا. ونحن في دولة مدنية.

والقول إن مرجعية الدولة التونسية هي مرجعية دينية خطأ.

Equality in inheritance-which is the most important form of equality-is no longer [just] a good idea. We have settled this issue.

First of all, we need to amend the provisions of the Personal Status Code. Because this has nothing to do with Religion, the Qur'an, or the Qur'anic verse (Ahkam). What we have [to deal with] is the Constitution, whose provisions are binding, as we have said, since we are a civil (secular) state.

And to claim that the Tunisian state's frame of reference is a religious one is wrong-gravely wrong.

https://youtu.be/lzxY26GfIag?si=g6_0N1QaHHhkSUn4

Abu Haroon
al-Kashmiri

Mishal Al-Ahmad Al-Jaber (Kuwait)

ونحن نتعامل مع ديننا الحنيف. وارتضينا بالدستور والديمقراطية أساساً ومنهجاً للحكم في إدارة البلاد. ونقولها أمامكم في خطابنا هذا أننا لن نحيد عن الدستور.

ولن نقوم بتعديله. ولا تنقيحه. ولا تعطيله. ولا تعليقه. ولا حتى المساس به. حيث سيكون في حرزٍ مصون. فهو شرعية الحكم وضمان بقائه. والعهد الوثيق بيننا وبينكم.

We have always affirmed our commitment to the teachings of our true religion, and we are pleased with the Constitution and Democracy as the foundation and method of governance in administering the affairs of the country. We declare before you in this address that we will not depart from the Constitution.

We will neither amend it, revise it, suspend it, freeze it, nor even tamper with it in any way. It shall remain protected by law, for it is the source of the legitimacy of government, the guarantee of its continuity, and the binding covenant between us and you.

https://youtu.be/jqlF3jsC3ME?si=otsWbDKA7cencNe_

Abu Haroon al-Kashmiri

Mahmoud Abbas (Palestine)

المسلم الذي يقول إنني ضد اليهودي فقد كفر.

إنت إذا قلت أنا ضد اليهودي أو ضد التوراة. فأنت كافر. ولست مسلما.

ونحن لسنا ضد اليهود.

A Muslim who says, "I am against the Jew," has committed disbelief.

If you say, "I am against the Jew" or "against the Torah," then you are a disbeliever. You are not a Muslim.

We are not against the Jews.

https://youtube.com/shorts/ij7McMqVTv0?si=Z-vREThBdYDqbOTU

Abu Haroon al-Kashmiri

Ahmed al-Sharaa
(Syria)

كيف ينظر الرئيس أحمد الشرع لمسألة الديمقراطية والنظام السياسي؟ شكل النظام السياسي الذي يسعى إلى أن يكون حاكماً لسوريا في السنوات القادمة.

والله نحن ندفع باتجاه مشاركة الناس. أن يكون للناس أيضاً رأي في اختيار حاكمهم. وفي اختيار أيضاً القوانين اللازمة لإدارة شؤونهم. وواضح أن ما نقوم به من خلال مجلس الشعب الحالي الآن، الذي بدأت أولى جلساته في الأسبوع الماضي، فأعتقد أننا نسير في الاتجاه الصحيح في هذا الجانب. هناك أيضاً الحريات، وفق النموذج الذي يليق بسوريا.

Question: How does President Ahmad al-Sharaa view the issue of democracy and the political system? What form of political system does he seek to establish for Syria in the coming years?

Answer: By Allah, we are working toward greater public participation. We want people to have a say in choosing their rulers and also in choosing the laws needed to manage their affairs. It is clear that what we are doing through the current People's Assembly, whose first session began last week, shows that we are moving in the right direction in this regard. There are also freedoms, in accordance with the model that is suitable for Syria.

https://youtu.be/-HkUFNoirsQ?si=DbuHMTaabzjgc6zS

These governments have made statements so clear, that they would be considered clear cut Kufr, even for the Madkhalis.

So, when you hear the barking dogs repeating the same old slogans like “he makes Takfir on the "muslim" leaders! He is a Takfiri, he is a Khariji, and he is a so and so”.

Ask them, which muslim leaders are you talking about? The one who says the churches are the houses of Allah? That one? Or the one who explicitly says we have absolute obedience to whatever the United Nation says in terms of laws? Or the one who explicitly says our government has nothing to do with religion (Islam), nor the Qur'an, nor the Ayat of the Qur'an?

Are these the "muslim" leaders you are talking about? Or maybe it's the one who explicitly says we believe in a separation of religion and state? Perhaps they're the "muslim" leaders you're speaking about?

Or maybe it's the one who explicitly says that "We believe in the supremacy of international law, and that no nation has the right to intervene in the affairs of another nation (sovereignty) - despite Allah clearly saying otherwise in The Noble Qur'an. Perhaps these are the "muslim" leaders you're talking about? Or maybe it's the one who says that “if you say ‘I hate the jews, then you're a Kafır.’ ”

Proof from The Noble Qur'an

Surah an-Nisā' (4:65):

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

“But no, by your Lord, they will not truly believe until they make you judge concerning that over which they dispute and then find within themselves no discomfort from what you have judged and submit in full submission.”

Surah al-Baqarah (2:256):

فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing."

Surah al-Mā'idah (5:44):

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

“And whoever does not judge by what Allah has revealed—then it is they who are the disbelievers.”

Proof from the Sunnah

Narrated Junada bin Abi Umaiya:

عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، قَالَ دَخَلْنَا عَلَى عُبَادَةَ بْنِ الصَّامِتِ وَهْوَ مَرِيضٌ قُلْنَا أَصْلَحَكَ اللَّهُ حَدِّثْ بِحَدِيثٍ، يَنْفَعُكَ اللَّهُ بِهِ سَمِعْتَهُ مِنَ النَّبِيِّ، صلى الله عليه وسلم. قَالَ دَعَانَا النَّبِيُّ صلى الله عليه وسلم فَبَايَعْنَاهُ فَقَالَ فِيمَا أَخَذَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا، وَيُسْرِنَا، وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ، إِلاَّ أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ.

We entered upon 'Ubada bin As-Samit while he was sick. We said, "May Allah make you healthy. Will you tell us a Hadith you heard from the Prophet (ﷺ) and by which Allah may make you benefit?" He said, "The Prophet (ﷺ) called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (kufr bawah) for which we would have a proof with us from Allah."
Reference — Sahih al-Bukhari 7055, 7056

It was narrated from Umm Husain that she heard the Messenger of Allah say:

أُمِّ الْحُصَيْنِ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ مُجَدَّعٌ فَاسْمَعُوا لَهُ وَأَطِيعُوا مَا قَادَكُمْ بِكِتَابِ اللَّهِ " .

"Even if the one appointed over you is a mutilated Ethiopian slave whose nose and ears have been cut off, listen to him and obey, so long as he leads you according to the Book of Allah."
Reference — Sunan Ibn Majah 2861 (sahīh)

Abu Haroon
al-Kashmiri

Proof from Classic & Contemporary Scholars

Shaykh al-Islam Ibn Taymiyyah said:

"And it is known from the religion (of Islam) by necessity and by the consensus (ijma) of all Muslims that whoever legalizes to follow other than the religion of Islam or a Shariah other than the Shariah of Muhammed, he is a kafir and his kufr is similar to that of the one who believes in some part of the book (Quran) and reject some of it as Allah Subhanahu Wa Ta'ala said:

"Surely those who deny Allah and His messengers and wish to make a distinction between Allah and His messengers, saying, "We believe in some and disbelieve in others, desiring to forge a compromise and wish to adopt a way in between - Those are the disbelievers, truly. humiliating And We have prepared for the disbelievers punishment."

[Majmu al-Fatawa - 28/524]

Imam ibn Kathir Said:

"The one who forsakes the Law that was revealed to Muhammad ibn Abd Allah, the Seal of the Prophets, and refers to judgement (Tahhakum) to any other law that has been abrogated, has committed an act of Kufr, so what of the one who refers to the Yasaq and gives it precedence? The one who does that is a Kaafir with the 'Ijma of the Muslims."

[Al-Bidayah wan-Nihayah - 13/119]

Imam al-Shawkani said:

"As for these people, Jihad against them is obligatory, and fighting them becomes individually binding until they accept the rulings of Islam, submit to them, judge among themselves by the purified Shariah, and abandon all that they are upon of satanic Tawaghit.

Moreover, along with this, they persist in matters other than ruling by taghut and referring judgment to it each one of which, independently, necessitates the disbelief of the one who commits it and his khurooj (exit) from Islam. An example of this is their collective agreement upon depriving women of inheritance, their persistence upon it, and their mutual support in carrying it out.

It has been established in the principles of Islam that whoever denies a definitive (qati) ruling, rejects it, or acts in opposition to it out of rebellion, obstinacy, deeming it lawful, or belittlement then he is a disbeliever in Allah and in the purified Shari'ah which He has chosen for His servants."

[Fath al-Rabbani - 1/5750]

Shaykh Abdur Rahman bin Muhammad bin Qasim al-Hanbali an-Najdi (The compiler of Ad-Durar as-Saniyyah and Majmū Al-Fatāwa said:

"Like one who rules by the laws of the Jahilliyah and international laws. Rather, everyone who rules by other than what Allah has revealed—whether by man-made legal codes, or by something invented that is not from the Shari'ah, or by any other basis in judgment—then he is a Taghut, one of the greatest of the Tawaghit."

[Hashiyat Thalāthat Al-Usūl Pg. 99]

Fatawa on Specific Topics

العلمانيون هل كفرهم أكبر ؟

العلمانيون ما يؤمنون بالدين، يدعون الدنيا، ما يؤمنون بالله ولا باليوم الآخر، هذا العلماني يدعو إلى متابعة العالمين، وأن يكون على رأي العالمين في شركهم وضلالهم وخرافاتهم

س: هم يقولون بفصل الدين عن الدولة؟

.ج: هذا معناه، ما عندهم دين، يدعون إلى العالمية

س: إذًا كفار؟

.ج: نعم

س: يقولون الدين في المسجد أما برا المسجد لا؟

.ج: ولو، بعضهم ما يرى الدين بالكلية، يرى الدعوة إلى ما عليه الناس وبس

Are secularists guilty of major disbelief (kufr akbar)?

Shaykh Ibn Baz: The secularists do not believe in the religion. They call people to worldly ways. They do not believe in Allah or in the Last Day. The secularist calls for following the people of the world and adopting their views in their shirk, misguidance, and false beliefs.

Question: They say that religion should be separated from the state?
Answer: That is what it means. They have no religion. They call to secularism.

Question: So they are disbelievers?
Answer: Yes.

Question: They say religion belongs in the mosque, but outside the mosque it has no role?
Answer: Even so. Some of them do not believe in religion at all. They only advocate following whatever the people are upon.

https://binbaz.org.sa/fatwas/24505/%D9%85%D8%A7-%D9%85%D8%B9%D9%86%D9%89-%D8%A7%D9%84%D8%B9%D9%84%D9%85%D8%A7%D9%86%D9%8A%D8%A9-%D9%88%D8%AD%D9%83%D9%85-%D8%A7%D9%84%D9%85%D9%86%D8%AA%D8%B3%D8%A8%D9%8A%D9%86-%D8%A7%D9%84%D9%8A%D9%87%D8%A7

Fatawa on Specific Topics

هل من رضي بالديمقراطية واعترف بها هل يكون مشركاً ؟

الذي يرضى بالديمقراطية ويرضى بها وهو يعرف معناها فهو مشركٌ كافر

الديمقراطية كفر، لأن الله عز وجل يقول في كتابه الكريم: " إن الحكم إلا لله ".
ويقول: " ومن لم يحكم بما أنزل الله فأولئك هم الكافرون " .
ويقول: " أفحكم الجاهلية يبغون ومن أحسن من الله حكما لقوم يوقنون " .

ولسنا في حاجة الديمقراطية

Whoever is pleased with democracy and accepts it—does that make him a Mushrik (polytheist)?

Shaykh Muqbil Bin Hadi: The one who approves of democracy and is pleased with it, while knowing its meaning, is a Mushrik (polytheist) and a disbeliever. Democracy is disbelief (kufr), because Allah, the Mighty and Majestic, says in His Noble Book:

"Judgment belongs to none but Allah." (Qur'an 12:40)

And He says: "And whoever does not judge by what Allah has revealed—then they are the disbelievers." (Qur'an 5:44)

And He says: "Is it the judgment of the Age of Ignorance that they seek? And who is better than Allah in judgment for a people who have certainty?" (Qur'an 5:50)

And we are not in need of democracy.

https://www.muqbel.net/fatwa.php?sec_id=136

Fatawa on Specific Topics

وسئل رحمه الله هل الصلاة في البيع والكنائس جائزة مع وجود الصور أم لا؟ وهل يقال إنها بيوت الله أم لا ؟

شيخ الإسلام ابن تيمية:

ليست بيوت الله وإنما بيوت الله المساجد : بل هي بيوت يكفر فيها بالله وإن كان قد يذكر فيها فالبيوت بمنزلة أهلها وأهلها كفار فهي بيوت عبادة الكفار .

He (may Allah have mercy on him) was asked: Is it permissible to pray in synagogues and churches when they contain images or not? And is it correct to call them "the Houses of Allah" or not?

Shaykh al-Islam Ibn Taymiyyah:

They are not the Houses of Allah. Rather, the Houses of Allah are the mosques. Instead, they are houses in which Allah is disbelieved in, even if He may be mentioned therein. Houses take the ruling of their inhabitants, and their inhabitants are disbelievers, so they are houses of worship belonging to the disbelievers.

[Majmu' al-Fatawa, 22/162]

To End

Shaykh Ahmad Shakir (d. 1958) said:

“Muslims today are in an even worse condition, and subject to greater injustice and darkness than they were then.

This is because most Islamic nations today have become integrated into laws that contradict the Sharīah, laws that are most similar to that Yasaq which was fabricated by a man who was an outright kafir.

Yet these laws are now being fabricated by people who ascribe themselves to Islam.

The matter regarding these man-made laws is as clear as the sun: they are kufr bawah (manifest disbelief) open, explicit, with no ambiguity or evasion whatsoever.

There is no excuse for anyone who ascribes himself to Islam-whoever he may be-to act upon them, submit to them, or approve of them. So let every person beware for himself; every person is accountable for himself.”

[Umdat at-tafsir - 1/697]

Abu Haroon al-Kashmiri

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